ARTICLES

To be inquired of by the Church-wardens and sworne-men, in the ordinarie visitation of the Reuerend Father *in God*, LANCELOT *Lord Bishop of* ELIE, within the Dioceſſe of *Elie*.

Ann. 1610.

AT CAMBRIDGE
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1610.

The tenor of the Oath of the Church-wardens and ſworne-men.

YOu ſhall ſweare, that vpon due conſideration of theſe Articles giuen you in charge, you ſhall preſent euery ſuch perſon of or within your Pariſh, as you ſhall know to haue committed any offence, or omitted any dutie mentioned in any of theſe Articles, or which are publikely defamed, or vehemently ſuſpected of any ſuch offence or negligence. So helpe you God by the contents of his holy Goſpel.

Articles.

Touching the Church.

WHETHER is your Church or Chappell, with the Chauncell thereof, and euerie part of either of them, well and sufficiently repaired, the windowes well glased, the floares paued plaine and euen, without dust, or any thing noisome or vnseemely?

2. Whether is your Churchyard well fenced with walles, rayles, pales, as hath beene accustomed: if not, whose default is it?

3. Whether hath there beene any fighting, chiding, brawling, or quarrelling, any playes, feasts, temporall Courts or Leets, lay Iuries, musters, or other prophane vsage in your Church or Churchyard, any bels superstitiously rung on holy dayes or their Eeues, or at any other time, without good cause allowed by the Minister and Churchwardens: haue any trees beene felled in your churchyard, and by whom.

4. Whether is the mansion house of your Parson, Vicar, or Curate, with all the buildings thereunto belonging, your Parish Almes house, and Church house sufficiently repayred, maintained, and to godly and their right vses employed.

5. Whether haue you in your church the Bible in the largest volume, the booke of common prayer lately authorized by his Maiestie, the bookes of Homelies allowed, the two Psalters, a conuenient pulpit for the preaching, a decent seat for the Minister to say seruice in conueniently placed, a strong chest with an hole in the lidde, and three locks and keies, one for the Minister, the other for the Churchwardens, for the Almes of the poore, and the keeping of the Register booke of the Christenings, marriages, and burials.

6. Whether haue you in your Church a Font of stone for baptisme, set in the auncient vsuall place, a decent table for the Communion conueniently placed, couered with silke or other decent stuffe in time of diuine seruice, and with a faire linnen cloath ouer that at the administration of the Communion.

7. Whether haue you all such bells, ornaments, and other vtensils as haue aunciently belonged to your Church, a Communion cup of siluer with a couer, a faire standing pot or stoope of pewter or purer mettall, for the wine vpon the communion table, a comely surplesse with sleeues, a Register booke of parchment for christenings, marriages, and buri-

als, a booke for the names of all ſtrange preachers, ſubſcribed with their names, and the name of the Biſhop or others where they had licence?

8. Whether is the almes for your poore quarterly at the leaſt diſtributed by you the Church-wardens and the Miniſter in the preſence of ſix of the chiefe Pariſhioners to your poore? And are weekely the names and ſurnames of all perſons married, chriſtened, and buried, and of their Parents, with the day and yeare, entred in your ſaid parchment booke, and is euerie leafe being full, ſubſcribed by you the Miniſter and Churchwardens?

9. Whether are the tenne commandements ſet vp in the eaſt ende of the Church, and other choſen ſentences of holy Scripture vpon the wals in conuenient places, are all your ſeates in your Church in good repaire, cleanly kept, conueniently placed, and the Pariſhioners in them, or elſewhere orderly ſet, and is there no contention or ſtriuing for any ſeat or place among them?

Touching the Miniſtrie, Seruice, and Sacraments.

WHether is the common prayer ſaid or ſung by your Miniſter both morning and euening diſtinctly and reuerētly, euery ſonday and holy-day and on their Eues, and at conuenient and vſuall times of thoſe dayes, and in moſt conuenient place of the Church for the edifying of the people?

2. Whether doth your Miniſter obſerue the orders, rites, and ceremonies preſcribed in the booke of common prayer, in reading the holy Scriptures, prayers, and adminiſtration of the Sacraments, without diminiſhing, in regard of preaching or any other reſpect, or adding any thing in the matter or forme thereof?

3. Whether doth your Miniſter on wedneſdayes and fridayes, not being holy daies, at the accuſtomed houres of ſeruice reſort to the church and ſay the Letanie preſcribed, and doth your clarke or Sexton giue warning before by towling of a bell on thoſe dayes?

4. Whether doth your Miniſter as oft as he adminiſtreth the communion, firſt receiue it himſelfe. Whether doth he vſe any bread or wine newly brought, before the words of inſtitution be rehearſed, and the bread and wine preſent on the table, doth he not deliuer the bread and wine to euerie communicant ſeuerally?

5. Whether doth your Miniſter giue warning publikely in the church at morning prayer the Sunday before he adminiſtreth the communion for the better preparation of the pariſhioners?

6. Whether hath your Miniſter admitted to the Communion any notori-

notorious ſinner openly knowne or defamed, or any who hath openly and maliciouſly contended with his Neighbour, before repentance and reconciliation made and done by appointment of the Ordinarie?

7. Whether hath your Miniſter admitted to the Communion any Church-warden or Side-man, who hath wittingly and willingly neglected, contrary to his oath, to preſent any publike offence or ſcandall, beeing mooued to preſent either by ſome of his neighbours, the Miniſter, or his Ordinarie?

8. Whether hath your Miniſter adminiſtred the Communion to any but ſuch as kneele, or doe any refuſe to kneele: hath he adminiſtred to any who refuſeth to be preſent at Publike prayer: or who hath depraued the Booke of common prayer: adminiſtration of the Sacraments, or the Rites and Ceremonies preſcribed, or the Articles of Religion agreed vpon, or the Booke of ordering Prieſts and Biſhops: or againſt his maieſties Supremacie: or haue any beene for theſe cauſes repelled, and haue they repented in writing, or otherwiſe, and what be their names?

9. Whether hath your Miniſter more Benefices then one, if he haue, how farre diſtant are they, how often is he abſent in the yeare: when he is abſent, hath he an allowed preacher for his Curate.

10. Whether is your Miniſter an allowed Preacher, if he be, doth he euery Sunday in your Church, or ſome other neere adioyning, where no Preacher is, preach one Sermon euerie Sunday?

11. Whether doth your Miniſter beeing no Preacher allowed, preſume to expound the Scripture in his owne Cure, or elſe where doth he procure euery moneth a Sermon to be preached in his Cure by Preachers lawfully licenſed, and on euery Sunday when there is no ſermon, doth he or his Curate reade ſome one of the homelies preſcribed?

12. Whether is your Curate allowed by the Ordinarie, vnder his hand and ſeale, to ſerue for your Cure, and whether doth he ſerue two churches or chappels in one day?

13. Whether doth your Miniſter in ſaying the publike prayers and adminiſtring the Sacraments, weare a decent ſurpleſſe with ſleeues, and beeing a graduate, doth he weare therewith a hood, by the order of the Vniuerſities, agreeable to his degree?

14. Whether hath your Miniſter or any other Preacher in your Church, preached any thing to confute and impugne any Doctrine deliuered by any other Preacher, and hath he and they prayed for Chriſts catholike Church, as is preſcribed by the Canon?

15. Whether hath or doth any preach in your Church, which refuseth to conforme himselfe to the Lawes, Rites, and ordinances established, or which hath not first shewed a sufficient licence?

16. Whether doth your Minister in his sermons, foure times in the yeare at the least, teach and declare the Kings Maiesties power within his Realmes to be the highest power vnder God, to whom, all within the same owe most loyaltie and obedience, and that all forraine power is iustly taken away?

17. Whether doth your Minister euery Sunday and Holyday, halfe an houre before Euening prayer or more, examine and instruct the youth in the ten Commandements, the Beleefe, the Lords prayer, and the catechisme set forth in the Booke of common Prayer?

18. Whether hath your Minister maried any which haue not been three seuerall Sundayes or Holydaies asked in your Church in the time of Diuine seruice without licence, and hath he with licence or without maried any, whereof neither dwelt in your Parish, or with any licence but onely from the Bishop of Elie, or his Chancellers, or from his grace of Canterbury?

19. Whether hath your Minister with licence or without, maried any at any other times then betweene the houres of Eight and Twelue in the fore-noone, or in any priuate house, or when there is no licence, before their Parents and Gouernours (the parties beeing vnder the age of 21. yeares) haue testified their consents?

20. Whether doth your Minister declare to the people euerie Sunday at the time appointed, what Holydaies and fasting-dayes be the weeke following? doth he beeing a Preacher, conferre with all Recusants and persons Excommunicate or suspended? beeing no Preacher, doth he procure a sufficient Preacher to reclaime them thereby?

21. Whether doth your Minister keepe a Note of all persons excommunicate, and once euerie sixe moneths doth he denounce them which haue not obtained their absolution, on some Sunday in seruice time, that others may be admonished to refraine their companie?

22. Whether doth your Minister hauing notice giuen him, diligently visite the sicke (the Disease not beeing infectious,) doth he instruct and comfort them, doth he then moone them to make their Testaments, and remember the poore, and other workes of charitie, and the passing Bell tolling, doth he then neglect his last dutie?

23. Whether hath your Minister refused to baptize any Childe brought to the Church vpon any Sunday or holyday, or to burie any

Corps

Corps brought into the Church or churchyard, or to church any women hauing had conuenient warning thereof?

24. Whether hath your Minister beeing truely enformed of the danger of death of any Infant vnbaptized, and beeing desired to goe to the place where the child is, to baptize it, neglected to goe, by meanes whereof the child died vnbaptized?

25. Whether doth your Minister at any time preach or administer the Communion in any priuate house, except when any are so impotent that they cannot goe to Church, or verie dangerously sicke?

26. Whether hath your Minister held or appointed any publique fast, or beene present at such, doth he or any other in your Parish hold any lecture or exercise, or attempt by fasting or prayer, or otherwise, to cast out any Deuils, without the licence of the Bishop vnder his hand and seale?

27. Whether hath there beene any secret conuenticles or meetings in your parish by any Priests, Ministers, or others, tending to the deprauing of the forme of prayer, doctrine, gouernement of the Church?

28. Whether doth your Minister in his iourney, weare a cloake with sleeues called a priests cloake, without gards, welts, long buttons, or cuts?

29. Whether doth your Minister weare a wrought night-cap abroad, or doth he weare any cut or pinckt apparell, doth he in publike goe in his Dublet and Hose, without a coat or cassocke, and doth he weare any light coloured stockings?

30. Whether doth your Minister resort to any Tauerns or Alehouses, except for his honest necessities, or doth he boord or lodge in any such place, doth he vse any base or seruile labour, drinking, ryot, dice, cardes, tables, or any other vnlawfull games? is he contentious, a hunter, hawker, swearer, dauncer, suspected of incontinencie, or giue euill example of life?

31. Whether is there in your parish any Minister or Deacon, who hath forsaken his calling, vsing himselfe in his course of life as a gentleman or other lay man?

Touching Schoole-masters.

WHether haue you in your Parish any Schoole-master, who teacheth either in publike Schoole, or priuate house, doth he giue any euill example of life, is he allowed by the Ordinarie, or doth your Minister or Curate teach, and is he allowed in like manner?

2. Whether doth your Minister or Schoolemaster, who teacheth, teach the catechisme by authoritie set forth, doth he when there is any

sermon

sermō or diuine seruice, bring his Schollers to Church, & see them quietly and soberly ordered, doth he examine them after their returne what they haue learned of the sermon?

3. Whether doth he at other times teach them such sentences of holy Scripture as may induce them to godlinesse, doth he teach the Grammar set forth by King *Henrie* the eight, continued by King *Edward* the sixt, and Queene *Elizabeth*.

4. Whether hath he spoken, writ, or taught against any thing whereunto he formerly subscribed, as the Kings supremacie, the Articles of religion, Booke of common prayer, or any thing therein contained?

Touching the Parish Clarke and Sexton.

WHether haue you a Parish Clarke sufficient for his place, of the age of 20. yeares at the least, is he of honest conuersation, can he read, write, and sing, is he diligent in his office, and seruiceable to his Minister and not giuen to ouermuch drinke?

2. Whether doth your Clarke meddle with any thing aboue his Office, as churching of women, burying of the dead, reading of Prayers, or such like.

3. Whether doth your Clarke or Sexton keep your church cleane, the dores safe locked, is any thing by his default lost or spoyled in the church, doth he suffer vnseasonable ringing, or any prophane exercise in your Church?

4. Whether doth your Clarke or Sexton, when one is passing out of this life, neglect to tole a Bell hauing notice thereof: or the partie beeing dead, doth he suffer any more then one short peale, and before his buriall one, and after the same another?

5. Whether doth any of your Parish, refuse to pay vnto the Parish-Clarke or Sexton such wages as are vnto them due, and haue beene accustomably paid?

Touching Parishioners.

WHether hath any in your Parish spoken against, or any way impugned the Kings Maiesties supremacie in causes Ecclesiasticall, the Truth and Doctrine of the Church of England, the forme of Gods worship contained in the booke of common prayer, and administration of the Sacraments?

2. Whether hath any in your Parish spoken against or impugned the Articles of religion agreed vpon in *An.* 1602. the Rites, and ceremonies established in the Church, the gouernment by Archbishops Bishops, Deanes, Archdeacons, and others that beare office in the same?

3. Whe-

3. Whether hath any in your parish spoken against or impugned the forme of making and consecrating Bishops, Priests, or Deacons, or haue any separated themselues from the societie of the congregation, and combined in a newe Brotherhood, or depraued the Synod lately held by the Kings authoritie?

4. Whether hath any in your Parish maintained or defended any such Ministers or Schoolemasters as refuse to subscribe to the order of the Church, haue they affirmed that such Ministers, and their adherents may make rules and orders in causes Ecclesiasticall, without the Kings authoritie?

5. Whether doth any in your parish prophane, violate, or mispend the Sabbath, or holy day, or any part of them, vsing any offensiue conuersation, or worldly labour in those dayes, or any of them?

6. Whether hath any in your Parish in the time of diuine seruice couered his head, albeit he hath an infirmitie, in which case a cap or night-quoise is allowed, or is there any who hath not reuerently kneeled when the generall confession, Letanie, and other prayers are read, and which haue not stood vp at the saying of the beleefe?

7. Whether hath any in your Parish disturbed the seruice or Sermon by walking, talking, or any other way, or departed out of the Church during the seruice or Sermon without some vrgent cause, or loitered about the church or church porch?

8. Whether doe all parishioners receiue the holy Communion thrise euerie yeare at the least, whereof the feast of Easter to be one, and haue all beeing of the age of 16. yeares, dulie receiued, or not?

9. Whether hath any Parent beene vrged to be present or admitted to answeare as Godfather for his owne child, or hath any Godfather or Godmother made any other answer or speech then is prescribed by the Booke, or haue any beene admitted for such at Baptisme, who haue not first receiued the Communion?

10. Whether doe all Fathers, Mothers, Masters, Mistrisses come, and cause their children, seruants, and apprentises to come duly to the church, and according to the Ministers direction to be instructed and catechised, or who be they that haue not obayed the Minister herein?

11. Whether haue any persons married together within the degrees of consanguinitie or affinitie prohibited, set forth in a table, appointed to be placed in euerie Church, or haue any maried or contracted themselues vnder the age of 21. yeares, without the consent of their Parents or Gouernours, if their Parents be dead?

12. Whether haue any persons, once lawfully married, forsaken each other, or doe liue asunder without the authoritie of the Ordinarie, or doe any beeing diuorsed or separated, marry againe, the former wife or husband yet liuing?

13. Whether haue any beene maried in the times wherein mariage is by lawe restrained, without lawfull licence, *viz.* From the Saturday next before Advent Sunday, vntill the Fourteenth of Ianuarie: and from the Saturday next before Septuagesima Sunday, vntill the Monday next after low Sunday: and from the Sunday before the Rogation weeke, vntil Trinitie Sunday?

14. Whether hath any of your Parish vnreuerently vsed your Minister, or haue any laid violent hands vpon him, or disgraced his Office and calling, by word or deede?

15. Whether haue you in your Parish any dweller or soiournour, a maintainer of Popish Doctrine, or suspected to keepe scismaticall Books, or to fauour any heresie or errour?

16. Whether haue you any common resorters to your Church, which are not of your Parish, or doe any such receiue the Communion amongst you: what be their names, and of what parishes are they?

17. Whether haue any in the time of seruice opened their shops, exercised their trade, vsed any gaming, beene in any Tauerne, or Alehouse, or otherwise ill employed?

18. Whether are there in your parish any Adulterers, Fornicators, incestuous persons, bawdes, receiuers, close fauourers, conueyers away, or which suffer to depart any incontinent person vnpunished, any blasphemers, common swearers, drunkards, ribauds, vsurers, malicious slanderers, scolds, or sowers of discord, or any defamed of the said crimes?

19. Whether doe any in your parish administer the goods of the dead without authoritie, or suppresse their will or Testament, haue any Executors neglected to performe their Wills, especially in paying of Legacies giuen to the church, to the poore, or to any other charitable, or godly vses?

20. Whether doe any refuse to pay to the reparations, ornaments, and other things required in your church, as they are ceassed by a lawfull vestrie, or any dweiling out of your Parish, which hold land in your Parish?

21. Whether hath any person suspended or excommunicated, beene suffred to heare diuine seruice, or the Sermon, to receiue the Sacra-

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ments, to be maried or churched, or haue any Excommunicants beene buried in christian buriall?

22. Whether haue any in your Parish beene christened, churched, buried, or receiued the communion, or beene maried out of your church, both parties dwelling in your parish?

23. Whether haue all women in your Parish deliuered of child, come at conuenient time after to Church to giue thanks, and haue they beene churched according to the forme of the Booke of common prayer?

24. Whether hath the preambulation of the circuit of your Parish beene obserued once euery yeare, if not, whose default is it?

25. Whether haue any in your parish giuen the Churchwardens, or Sidemen, or any of them euill words for doing their dutie, according to their oath and conscience in making presentment for any fault?

Touching Churchwardens and Swornemen.

WHether doe any in your Parish take vpon them to be churchwarden or side-man, which is not lawfully chosen by the Minister, and Parishioners according to the canon, or doe any continue that ger then one yeare, except they be chosen againe, and are all suc chosen yearely in Easter weeke?

2. Whether doe your churchwardens within one Mone most after their yeere ended, before the Minister and Parishione a iust account of all such money, and other things, as they haue receiued and bestowed, haue they deliuered all remaining in their hands belonging to their Church or Parish, by bill intended, to be deliuered to the next churchwardens?

3. Whether haue the Church-wardens with the aduise of the Minister, from time to time prouided a sufficient quantitie of fine white bread and wholesome wine for the number of Communicants?

4. Whether doe the Churchwardens and Swornemen, before euerie Visitation, and at other times when there is iust occasion, meete and conferre about their presentments, and the answering of these Articles, and who hath (after notice giuen him of the time and place) carelesly absented himselfe?

5. Whether the forfeiture of twelue pence for absence from Church, appointed by Statute for the vse of the poore, be taken and leuied by the Church-wardens, and employed according to the said Statute: and whether is the same forfeiture taken of al persons who wilfully suspended or Excommunicated?

6. Whether haue any churchwardens withholden or detained any goods,

ornaments, Bels, Rents, or implements of the Church?

7. Whether doe you the Churchwardens and Sidesmen about the middest of Diuine Seruice, vsually walke out of the church, and see who are abroad in any alehouse, or elsewhere absent, or euill employed, and haue you presented all such to the Ordinarie?

8. Whether doe you knowe, or haue heard a fame of any offence, cõmitted, or dutie omitted by any of your Parish before your time, and heretofore not presented to the Ordinarie, or as yet not reformed, and haue you presented the same?

9. Finally, doe you know of any matter or cause which is a breach of the lawes Ecclesiasticall here not expressed, and haue you presented the same?

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